564 laboring class. Originally, they were the household slaves
567 of various black Lolo clans; in a number of cases, these household slaves were later promoted to become "subjects." This kind of advancement, however, is achieved not through the use of money and property to gain the freedom of the person, but through a long period of faithful service to the master, thereby gaining his confidence and receiving from him land to establish a household. Then gradually they advance to the "subject" status. This promotion cannot be gained overnight and it usually takes a considerable period of time, sometimes as long as several generations. In Li-ch'ü Ta-chi's household, there is a slave by the name of Hu, who was captured in the battle of Shan-leng Kang in 1919. He has already served his master for more than 20 years and has won his master's confidence. A wife has been given him and she has borne him a child. He now owns a small house near Ta-chi's and farms his own land, but he still comes in to perform service for Ta-chi and to help in the management of household affairs. When the inspection team stayed at San-ho-i-ta, although Ta-chi had many other household slaves, Hu still had many duties to perform, such as killing and skinning sheep, building the fire, and cooking. He was also ordered to take the author to visit the mountain behind the house. Actually, Hu has not yet achieved "subject" status, partly because of his Han-Chinese origin — it is not until the second or third generation when their descendants no longer consider themselves Han-Chinese that the household slaves could become "subjects."

In their potential advancement and demotion as well as in their mobility, household slaves and "subjects" have social positions that are not very much different. [77] In Liang Shan today the "subjects" are the majority. The population is
[162] approximately one-tenth black Lolo, two- or three-tenths Han-Chinese slaves, and the rest is all white Lolo. After many
564 generations and long years, the white Lolo "subjects" have
614 their own family names and clans. For example: the Ch'ê-pi
● 551 white Lolo branch in the Ku-p'eng and P'u-to-i-ta area is quite populous and influential. To the west of I-lu is the Su-chia white Lolo branch, also very prosperous. At Wu-chio west of Lei-po are the white Lolo families of Tu, Ts'ai, Yang, and Po under the rule of the black Lolo Hu Hsing-min. Since the White Lolo have clan names, they marry outside of the clan and their kin relationship is the same as the black Lolo's. Also their clothing, food, housing, modes of travel, customs, traditions, and so on are entirely similar to the black Lolo's.

Sometimes, the white Lolo under different black Lolo

621 masters and do not form branches of their own. The chia names of the Heh-I correspond probably to the family names of the Chinese; e.g., En-cha chia, Wu-p'o chia, Mo-shih chia, etc., correspond 551 to our Wang (Wang chia), Chang, Li, etc. The Heh-I use their chia names as their family names, and have given names in addition; e.g., the full name of the present head of Mo-shih chia is Mo-shih T'ieh-ha. The Wa-tzu also have family names but do not constitute additional branches; e.g., a Wa-tzu of Wu-p'o chia is called Mu-chia Wu-ch'i, Mu-chia being his family name and Wu-ch'i his given name, but in addressing others he always refers to himself as "Wu-p'o chia's Wa-tzu, Mu-chia Wu-ch'i," in order to show the Heh-I branch to which he belongs.

131 From personal experience and from friends' accounts, it is known that the various Heh-I branches in the section of Liang-shan (from Chao-chüeh to Lei-po) visited by the author himself are distributed more or less in the following manner: The chief branches in the vicinity of Chao-chüeh hsien are the Pa-chu chia--fierce, and frequently attacking the hsien city--and the comparatively more friendly Wa-cha chia. Toward the east, in the vicintiy of Chu-heh-suo, is the Ma chia, a large clan inhabiting the bulk of the region between Hsi-ch'ang and Chao-chüeh. Further east, the Wu-p'o chia (also known as the Wu-p'ao)--less populous, friendly and weak--is the principal group inhabiting the region on the route northward to O-pien. Still further east, past the Mei-ku River, is the territory of the A-lu chia, who are a typical Sheng-I people, /99/ ruthless, treacherous, and difficult to deal with. Past the Mei-ku River, around the section of Yeh-lu-na-ta, is the territory of the Mo-shih chia, a small clan in Liang-shan. In spite of its situation in the midst of the Sheng-I, it has always been friendly with others and has only a few enemies. (En-cha chia is its only enemy.) It is therefore safer not only for the Chinese (including the academic groups and the ordinary merchants) to engage this chia as protector, but also for the I when they go out shopping and have to pass through enemy territory. Mo-shih chia is the most popular in the I region, and seems better disposed toward the Chinese. The territory from the east of Mo-shih chia to Huang-mao-keng is under the dominance of the A-hou chia, which is the most populous as well as the fiercest clan in Liang-shan, indulging continuously in murder and plunder. With the exception of some temporary sheepfolds in the area, there is generally no habitation at the summit of Huang-mao-keng. There are, however, scattered